

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WHEN ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. XII.

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A SERMON,

By T. J. SAWYER.

TEXT.—*Then shall fear the Lord thy God.*—Deuteronomy vi. 13.

It is a question of much practical importance, what are we to understand by "the fear of the Lord?" It is practically important, because to fear him is a duty very frequently and unequivocally enjoined upon us in the Holy Scriptures.—Thou shalt fear the Lord thy God is strictly commanded in our text.

The Psalmist assures us that "the fear of the Lord is the beginning of wisdom," and in Job we read, "the fear of the Lord, that is wisdom." That this fear then is exceedingly valuable cannot be doubted, for wisdom is beyond controversy the "principal thing." The prophet Isaiah plainly intimates the preciousness of the fear of the Lord, when he speaks of it as a "treasure." And Solomon tells us, that "by the fear of the Lord are riches, honor and life" that it "prolongeth days"—and is "the instruction of wisdom."

In short the fear of the Lord is uniformly spoken of by the sacred penmen as an important duty, and vastly beneficial to man. It is represented as "a fountain of life to depart from the snares of death;" and one exclaims, "Oh how great is thy goodness which thou hast laid up for them that fear thee." "The angel of the Lord encamps about them and to them there is no want. His salvation is nigh them, for a father pitith his children so the Lord pities those that fear him."

Indeed the utmost security and the highest blessing seem to be in reserve for those who truly fear the Lord. Can it be improper, then, to spend a few minutes in learning its character, contemplating its operations and admiring its effects.

Theological writers of every sect speak of two kinds of fear whether in relation to man or God; viz. *filial* and *slavish* fear.—This division is broadly and permanently founded in nature. The character of these two kinds of fear is essentially unlike. The line of separation is obvious to every mind.

The fear of the Lord which was so pointedly enjoined in our text upon the Israelites, and which is equally applicable to us; is then either *filial* or *slavish*. Which is it? Let us in the first place hear these terms defined.

"Filial fear," says Mr. Buck (Theological Dictionary), "is that of a son to his father." "There is a servile fear which they possess, who obey God from fear of punishment and not from love."

Mr. Wood in his Dictionary of the Bible observes, "Men's fear of God is either *filial* or *slavish*. Slavish fear is dread of danger and punishment, arising from an inward sense of guilt. So Felix trembled when he heard Paul preach."

Now if these definitions are correct, and there is no one who can dispute them let us ask whether this slavish fear of the Lord is what is enjoined in our text? Is this the kind of fear our God requires of us? Is it such as our heavenly Father would demand of his earthly children? If it is, let us practice it ourselves and impress it on others—but if it is not, let us avoid it as dangerous.

We answer them unhesitatingly that this slavish fear is not the fear of the Lord which we are required to feel and exercise, and we give this decided reply for several reasons which to ourselves are perfectly satisfactory and may perhaps be to others.

1st. We are taught that "the fear of the Lord is the beginning of wisdom," or in still more direct language, "the fear of the Lord, that is wisdom." Now if this slavish fear of the Lord is wisdom, it is manifest that he who is the greatest slave—he who trembles most before the Lord from fear of punishment or dread of misery, is possessed of most wisdom—is most heavenly minded. If so, those convicted sinners (of whom we often hear,) who feel themselves suspended by a single hair over the abyss of an eternal and burning hell, and who dread with unutterable fear and agony they shall soon be launched into it, are infinitely better Christians than even the apostles of our blessed Lord. For they had no such awful apprehensions, indeed they could say "we know if the earthly house of our tabernacle were dissolved we have a building of God, a house not made with hands eternal in the heavens."

They felt that they had an inheritance incorruptible, undefiled and that fadeth not away reserved for them on high, and to it they were looking, not with alarming, slavish fears, but with joy unspeakable and full of glory. It is unnecessary to observe that these unwavering hopes—this high certainty of future felicity is totally incompatible with a slavish fear of eternal

wo. But strange as it may seem if this slavish fear is the genuine fear of God, those unhappy beings who thus apprehend eternal torments, those beings so richly deserving our commiseration, and by the religious world never allowed the name of Christians, but only that of *convicted sinners*, and are called Christians only when this slavish fear is wholly removed, and they are rejoicing in hope of the glory of God. But farther; if this slavish fear of the Lord is the beginning of wisdom it should be forever increasing instead of dying away, and the Christian, as he becomes more and more the child of God, should more and more fear the torments of hell. The contrary is however the fact. The better the Christian the less he dreads. But farther still; if this slavish fear is the source of homage to God, the highest angel in heaven must be the greatest slave in the universe, and is constantly exercised with the most awful dread of endless misery.

2d. All slavish fear is attended with pain. It is impossible to dread without suffering. He then who fears the most is the most miserable, and the angels round the throne of God, if slavish fear is his homage, are the most unhappy beings in existence.

3d. St. John tells us "there is no fear in love: but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love." We have before remarked, that this slavish fear is attended with pain. Here we have the authority of the beloved apostle John that *fear hath torment*. We also have his authority that this slavish fear is totally incompatible with love. "Perfect love casteth out fear and he that feareth is not made perfect in love." Now "love is the fulfilling of the law. Because love worketh no ill to his neighbor." "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment, and the second is like unto it, viz. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

But our text says also "Thou shalt fear the Lord thy God." Now since slavish fear hath torment, and perfect love casteth out fear, we know that slavish fear is not the fear of the Lord. If it is, then he who is made perfect in love is the greatest sinner on earth, for he feels now of this fear which hath torment; and he who suffers most from a dread of misery is the greatest saint in heaven. On this principle, the devils who believe and tremble have high claims to the character of purest and most obedient angels, and must be regarded as the only spiritual worshippers of the Most High.

4th. We are taught, that God is a spirit and they that worship him must worship him in spirit and in truth. Now if the service which God demands of us is this slavish fear and obedience, it will be impossible for men to worship him, either in spirit or in truth—in spirit, because our very souls would revolt at the homage we should pay—in truth, because there can be no truth in the abominably hypocritical service we should perform. We might profess to worship God, but we should only go a round of senseless ceremonies dictated by nothing but dread of punishment, in which solemn mockery the heart cannot and will not engage. Hence we should not worship at all; as will appear:

5th. From the fact that the first duty God requires, and one without which no other can be properly performed, is to love the Lord with all the heart, that is, with perfect love. But perfect love casteth out fear. If by the fear of the Lord then, we are to understand this slavish fear, it is evident that we must either cease to love or fear him. Because it is impossible to love God perfectly and still to fear him in this slavish manner.

6th. The scriptures assure us that "the fear of the Lord is to hate evil." Now this servile fear implies nothing like hating evil, but simply a dread of punishment.—One may dread detection and punishment and still love to sin. The murderer may fear the bar of justice and the scaffold, while he inwardly exults in the death of his victim. Hence this fear of punishment or dread of misery is not the genuine fear of the Lord, which is to hate evil, and implies the love of virtue.

These several reasons I think satisfactory, that slavish fear is not what was intended in our text, "Thou shalt fear the Lord thy God."

A question naturally arises here which deserves a moment's attention. Is this servile fear of the Lord a virtue or a vice—is it beneficial or injurious to him who suffers it?

As it is not required by God, we cannot expect it very highly meritorious. It is not a *virtue*, and therefore cannot be acceptable to God. In this opinion I am sustained by our Limitarian friends generally. Mr. Wood, in his Dictionary of the Bible before quoted, says, "This slavish fear of God's wrath, though not good of itself, is often by the Holy Ghost made useful towards the conviction and deliverance of souls." Here it is said plainly that this fear is not good, and if it is not good the great probability is that it is bad.

"But it is often," we are told, "made use-

ful by the Holy Ghost towards the conversion and deliverance of souls." It is the high prerogative of God to educe good from evil. And that this slavish fear of himself, will be overruled by his wisdom and power to advance ultimate good I most fully believe. So will every evil existing among men. "What then, shall we do evil that good may come? God forbid."

I wish my present remarks to have a bearing on the important subject of modern revivals. It is well known to all acquainted with these delirious excitements, that it is a principal object of their promoters to address the fears, and awake the most alarming apprehensions, of future and eternal misery. It is however acknowledged, that this unhappy state of mind is in itself not good, but it may be made useful by the Holy Ghost in the conversion and deliverance of souls. I have before remarked that if this fear is not good it is in all probability bad. And there are the best reasons for believing it amongst the grossest offences against the Deity. Is it nothing to distrust his goodness—to doubt his parental character and feelings? Is it nothing to suppose him possessed of attributes that would disgrace human nature, fallen and depraved as it may be? Is it nothing to imagine and believe him capable of pursuing a course of conduct towards his children of which the fiend-like disposition of the prince of darkness might justly be proud? Is all this nothing? Let a father answer. Let a teacher of your children instill into their young minds such opinions of your character and conduct as are the everyday inculcations in the religious world relative to God—let you see yourself feared as a tyrant by those who ought to love you as a father—let you feel yourself looked upon even by your own children as a being to be shunned, if not detested. After all your labors of human kindness and parental love let you be feared and hated by the very objects of your undying affection, and what I would ask could be your feelings. How would you regard the teacher of your children?

And yet this is the process of revivals, falsely so called. The miserable subjects of such excitements are made to fear endless torments—made to sin most directly and most heinously against God. Because it is good? No, but because the Holy Ghost educates good from evil, and "often makes it useful towards the conversion and deliverance of souls." When will men learn that it is basely wrong to do evil that good may come? When will the ministers of Jesus Christ learn of their Master that the best way to lead men to love God, is to represent Him as worthy of their love? I shall be asked, Are there no good results from the fear of punishment? Is there that they that worship him must worship him in spirit and in truth. Now if the service which God demands of us is this slavish fear and obedience, it will be impossible for men to worship him, either in spirit or in truth—in spirit, because our very souls would revolt at the homage we should pay—in truth, because there can be no truth in the abominably hypocritical service we should perform. We might profess to worship God, but we should only go a round of senseless ceremonies dictated by nothing but dread of punishment, in which solemn mockery the heart cannot and will not engage. Hence we should not worship at all; as will appear:

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ful position to pilfer. He wishes to take your property. But he hears the law denouncing punishment for theft. He obeys the law, but only because he dreads detection and punishment. And you ask, is he not guiltless? I answer, that so far as the law of man is concerned he is. He has committed no overt act—he has broken no outward law, he has injured you not. But is he guiltless? No. He did not refrain because he loved yourself or God, or because he respected your interests. He has not performed his moral duty. To be sure he has done community no harm. But we are not indebted to his good principles for it. It was only the fear of punishment here or hereafter that prevented him. He is as guilty in his heart as if his hand had done it.

There is one case more. It is not uncommon to hear professed Christians making observations like this. If I was a Universalist, that is, if I did not believe in endless misery no wickedness should be too great for me. I would steal and lie, and rob. I would do every thing, and it would make no difference. I should be saved at last. Now, this is a very foolish saying, and perhaps should be winked at as a sin of ignorance. Perhaps too we should have the charity to believe they say what they know is untrue, or if we must receive the declaration as truth deliberately spoken, we should commiserate their depravity. It is saying plainly that they recognize no motive to virtue but the fear of hell. Take this away and they are Christians no longer; indeed they would not retain the semblance of moral decency. From such Christians, "good Lord, deliver us!" They forget, or are unmercifully ignorant, that the fear of the Lord is to hate evil, and that the first command is to love God with the whole heart and their fellow men as themselves.

[From the Gospel Anchor.]

RELIGIOUS CONTROVERSY.

By special invitation of the brethren at St. Albans, Vt. The Senior Editor of this paper, met in public controversy, at that place, on the first Wednesday and Thursday of the present month, the Rev. Mr. Chamberlain, of the Methodist connexion. The necessary absence of the Editor to the New York State Convention at Utica, during the past week, has prevented him from giving that notice of the discussion in question, which it was his purpose to have done. He will now proceed in several numbers, to lay before his readers the arguments advanced, pro and con. It will be impossible in a debate which occupied a day and a half, to give anything more than a condensed summary, and to state the principal arguments offered on the occasion.

The question proposed was, "Is the punishment of the wicked endless?" The affirmative was advocated by Mr. Chamberlain. He introduced the subject by referring to the attributes of God; that he was infinitely wise, good and just. That his wisdom had instituted a law, his goodness had made that law such as was consistent with that goodness, and his justice was pledged to see it executed. He referred to the creation of our first parents. They were created pure and innocent—placed in a delightful situation, with only one restriction to their partaking of the pleasures by which they were surrounded. To this a penalty was attached—"In the day thou eatest thereof thou shalt surely die." Our first parent did transgress; they lost the divine image in which they were created, and the sentence of death under which they lay was temporal, spiritual and eternal in its character.

To this it was replied that Universalists admitted the attributes of wisdom, goodness and justice to exist in the Deity, in an infinite degree, but from their views of these attributes they arrived at a very different conclusion. They could not suppose that the exercise of either of those attributes would permit a Being, whose power was equal to effect any of his purposes, to bring into existence creatures, who by any possibility could become the subjects of an endless curse—who were to be such infinite losers by their very existence. They denied that God had ever attached an *eternal* penalty to the violation of his law; if he had done so, let the passage which declared it, be produced. This was the very thing which must first be proved. There is nothing in the account of the first transgression to lead to such a conclusion. The infliction of the punishment for disobedience in our first parents, was to take place in the day of their transgression—"In the day that thou eatest thereof, thou shalt surely die."

Let us suppose a case of illustration. A parent commands his two sons to perform a certain duty, or abstain from the commission of a certain vice. They both obey to the letter. Yet it is well known that while one obeyed his father from love—the other was influenced only by a fear of the threatened punishment. One would obey because he loves his father and feels an assurance that he commands nothing but what is right and serviceable to himself. He therefore has no inclination to disobey and would not were there no penalty, no punishment threatened—The other however has no such feelings of respect and affection. He obeys but it is wholly against his will. His heart is fixed on mischief, and were it possible for him to indulge his disposition and escape detection and misery, nothing else in the world should hinder him from gratifying his desires. There is nothing in the account of the first transgression to lead to such a conclusion. The infliction of the punishment for disobedience in our first parents, was to take place in the day of their transgression—"In the day that thou eatest thereof, thou shalt surely die."

They did not die a natural death that day, much less did they die an eternal one; but they did die a moral one. They felt conscious of their guilt, they were ashamed. "To be carnally minded is death."

When Mr. C. came to reply to this view of the first transgression, he said that a day was not necessarily limited to twenty four hours. This was granted; but it was contended that in the present case, it could not be transferred to a very remote period, and the sense of guilt and shame manifested by our first parents, immediately after the commission of the offence, is presumptive evidence that they did die a mor-

al death in the day of their transgression. With respect to the expression, "eternal death," it was not to be found in the scriptures; and if it was, instead of teaching future misery, it would inculcate the sentiment of annihilation. With respect to the transgression of our first parents, whatever might be the inconvenience arising from this disobedience, it would be seen that they were limited to this state of being; and until it could be shown from the account that they were threatened with misery beyond the grave, it was not incumbent on us to believe it.

The first text which Mr. Chamberlain introduced to support the doctrine of endless punishment for the wicked was the famous text, found in the 25th of Matthew, 46th verse—"And these shall go away into everlasting punishment, but the righteous into life eternal." In discoursing on this portion of scripture, Mr. Chamberlain stated that this was a description of the general day of judgment, at the end of the world. The righteous and the wicked were arraigned before the awful tribunal of Jehovah, and there judged according to their works. The righteous were admitted to eternal happiness, and the wicked were sentenced to eternal punishment. It was contended that the same word which was annexed to the happiness of the righteous, was applied to the punishment of the wicked; and consequently if we limited one, we must the other.

In reply to this, the Editor remarked, that it must first of all, be proved that this pointed to a general day of judgment, at the close of time. There was nothing in the connexion to sanction such a construction. It was maintained on the contrary, that a period was pointed out in the preceding chapter, when this judgment was to take place. It was there stated that the coming of Christ to judgment, was to be during that generation. This was not the only place that fixed it to that period, but in almost every instance where "Christ's coming to judgment," or "coming in his kingdom," was mentioned, there some expression was always found to indicate that the event was near. For example—"there be some standing here that shall not taste death"—"you shall not have gone over the cities of Judea"—"till the Son of man come in his kingdom." It was further noticed that the sentence which was passed at this judgment, was not against individuals, but nations, and he shall separate them, one from another, as a shepherd divideth his sheep from the goats." The common view of this passage applying to the general judgment would involve the monstrous hypothesis of sending whole nations to heaven, and whole nations to hell. It was not an individual but a national separation, which was here spoken of. Once more—if this referred to a general day of judgment, the eternal destinies of men were based on their deeds of charity, and the common doctrines of salvation by Christ, the atonement, faith and repentance, were made dead letters. The Editor then proceeded to give an enlarged explanation of this and the preceding chapter. He showed that the Jewish and Gentile nations were here designated; that at the destruction of Jerusalem, and the subversion of their civil and ecclesiastical polity, the Jews did go into that everlasting punishment which they are enduring even at this day, and the Gentiles became partakers of eternal life. If it was inquired what was the meaning of eternal life, the answer was, that it was the life of the age—gospel life. According to the testimony of John, "this is eternal life, to know thee, the only true God, and Jesus Christ whom thou hast sent." In short, the knowledge of the gospel. The argument derived from the term *everlasting* being applied to the happiness of the righteous as well as the punishment of the wicked, and the inference that by limiting it in the case of the latter, it would destroy the happiness of the former, lost its force, from the consideration that it did not in either case apply to man beyond this state of being. The literal rendering of the passage would be—"And these shall go away into the correction of the age, but the righteous into the life of the age."

In rejoicing to these remarks, Mr. C. made two observations against the views proposed. The first was, that there was no nation or people taken collectively, who would be so cruel and barbarous as to withhold acts of compassion and mercy towards the destitute, and therefore Christ must have been addressing individuals, and not a nation or people. The second remark was, that those who performed these offices of love, were genuine Christians, that these were the fruits of a saving faith in Jesus Christ.

In the sur-rejoinder the Editor observed, that the gentleman must labor under a mistake, in both these objections to his explanations. It was always as a people, and nation, and generation, that Christ addressed the Jews, and not as individuals. They were designated as an evil and murderous nation, a stiff-necked people, an adulterous generation, a generation of vipers. Again—it was their cruel treatment of the prophets, the ministers, the apostles and Christ himself, that brought upon them

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the sepulchres of the righteous, and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell. Wherefore behold I send unto you prophets, and wise men, and scribes, and some of them ye shall kill and crucify, and some of them ye shall scourge in your synagogues, and persecute from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation."

The other remark, that those who performed these acts of charity, had done them through *faith in Christ* was also conceived to be erroneous.—For when they are commended by the Judge for their tender disposition and compassionate attention to Christ, they modestly affirm that they had never known him. They had acted according to the simple dictates of benevolence, and not from an acquaintance with the saving knowledge of the gospel of Christ.

The next point which was discussed, was a critical examination into the word *aionios*, rendered everlasting, to which we shall pay attention in the next number.—L.

To be continued.

THE INTELLIGENCER.

"And Truth diffuse her radiance from the Press."

GARDNER, FRIDAY, JUNE 22.

THE PROPOSED NEW PAPER.

It is certainly, with great reluctance that we say anything in our columns relative to the proposed establishment of another Universalist paper in this State;—with reluctance, because the subject is, in itself, a painful one, and because our dissent to the measure, expressed now, might look as if we were disposed to take advantage of the want of a medium at present on the part of the proprietor of explaining his own views of the matter. It is far from our principles to covet such an advantage. The Intelligencer is, ever has been, and always will be, as open to our Portland brethren, published in this town, as it were published in Portland. But as we know some have misjudged our motives, and as we deem it suitable that our friends generally should be apprised in the outset of certain facts, in order that they may make up an opinion understandingly, we have, after much reflection, concluded it was our duty to express our general views upon the subject, in as brief a manner as possible.

That some of our Portland friends, may, for local reasons, have considered it desirable that a paper—perhaps a new one—should be published in that place, we have never been disposed to doubt; though we know very well that the publication of the Intelligencer, at the time it was proposed, was in a more central position in the State, was not regarded as particularly advantageous to the Society in that town. Experience has every where shown, that few if any officiating clergymen, who have the care of a periodical publication, can perform the many duties pertaining to the parish and the pulpit, with that attention and constancy which a Society desires and has a right to expect. But when the Intelligencer was transferred from Portland to us, it was with the understanding, which we took to be in all good faith, that, if we would assume the risk and *enlarge the paper as desired*, and publish it weekly, we should be left to occupy the whole of the scanty field of patronage in this State. With this understanding and expectation, the paper was purchased at a large price, and the expense and risk of enlarging &c. assumed. Had we dreamt that, in the event of a successor to the then present Pastor of the Portland Society, being settled in Portland, he—not admitting the fact of an original understanding and disclaiming all "moral obligations" in the case,—would have proceeded to establish a new paper in its place at a smaller price, most assuredly we should never have purchased the Intelligencer, even at half the price we gave for it.

One paper in this State is needed in the denomination; and but one. Moreover, we regard it as certain—and we speak from a tolerable knowledge of things—but one can be supported. The Intelligencer was commenced and published for five years in Portland—very small and at one dollar per year.—Other denominations had their papers on a full sheet weekly, and it was desired by the brotherhood that ours should also be as large and issued as often. Br. Streeter was unwilling to assume the risk of gratifying this desire, and it was proposed to our senior Proprietor to take it, remove it to the centre of the State, and enlarge it, &c. After a friendly negotiation, he finally made the purchase with the understanding before mentioned. Since that time, we have struggled for a fair living. The event has shewn that one paper (of the size, &c. desired) can now just about be supported—and this is all. The Convention adopted the Intelligencer as its organ, granted us its confidence and patronage, and by these aids we have been enabled to sustain ourselves against our opponents without, and to maintain an existence upon the strength of our friends within. The project now to establish a new paper, and this too in Portland—the largest town in the State, and the very place where we purchased the Intelligencer—we cannot, it is impossible for us—to regard as a friendly act. And though, as we said before, it may be thought by some desirable for reasons merely local that a paper should be published there, we are confident that the general good does not require it, and that if it comes into existence we fear a disturbance of that harmony and good understanding which it has been the privilege of our "little band" in Maine, hitherto to enjoy. We beseech our brethren not to blame us for the expression of so unwise an opinion. We think we know it is true, We have lived long in the State. We know the points of danger which exist amongst us. We have some knowledge,—more than a stranger can be supposed to possess,—of the rocks and shoals to which the connexion here is exposed. If we need a new Pilot at all, it is evident that he should be one ther-

oughly acquainted with our coast—one who knows some things which are not visible to the eye of a stranger.

Our views have been frequently and with great distinctness communicated to those who have conceived the design of starting a new paper. But as the facts we have offered, the entreaties and expostulations we have urged, and the offers we have proposed seem not to have had any effect upon their minds, we must appeal to the brethren. Let them call well known facts to mind, and judge righteous judgment, in the spirit of candor and in the love of peace. To that tribunal we shall ever willingly appeal. The Intelligencer has always been regarded essentially as the property of the brotherhood;—and as the child of their power. Let them view the whole subject in its bearings, and if they shall conclude that instead of a "cake" we demerit a "stone," we shall submit with filial deference to their judgment.

To correct an opinion which we understand has obtained some currency, and to allay the apprehensions of some of our friends, we take this occasion to say, that the Intelligencer, whatever fortunes may await it hereafter, as long as it is conducted by its present Editor, never will depart from that course it has hitherto studiously maintained in reference to a difference of opinions on some doctrinal points, which exists amongst us in Maine. We believe that all should study those things which make for peace; and though in the foregoing we have for once spoken pretty plainly, (infinitely "more in sorrow than in anger,") it is our intention never to allude to the subject again, unless compelled to do so. What we have said, we have thought necessary now as a *presentive*. To time we shall entrust the work of *cure*. We are for peace—and we are for Union,—a state of things which we shall never, intentionally, be the means of disturbing.

CHRIST SATISFIED.

"He (Christ) shall see of the travail of his soul and shall be satisfied."—Isaiah iii. 11.

Satisfaction is a pleasure derived from the accomplishment of desires, and desires are attended with a degree of pain. This pain is indicated in the text by the words "travail of his soul." The language denotes the most intense desire. Now what did Christ desire? what did he labor to accomplish? Answer, the salvation of the world. To this end he "gave himself a ransom for all," and "tasted death for every man." Few, or none will deny that Christ desired the salvation of all men. All Christians—possessing his spirit, earnestly desire and pray for the same. Here let it be remembered that Christ shall see of the travail of his soul and be satisfied; that is, he shall see all his desires completely accomplished; he shall succeed in the work which he came to do. What stronger proof in favor of Universal Salvation can be required than this? Is it not direct, full and explicit? Jesus Christ came to save the world; he desired the salvation of all mankind. He shall see his desires accomplished—his work crowned with success; in short, he shall be satisfied—shall see just what he wanted to see. But suppose, according to some current opinions, he is defeated in his undertaking and sees, finally, some of the souls for whom he once gave himself a ransom and tasted death, utterly and irrecoverably lost in sin and misery, will this satisfy him? Impossible! The language itself is a solecism, and the idea absurd beyond bounds. Now we believe no more nor less than that Christ shall triumph in his works; that he shall save all whom he died to save, and that he shall be satisfied with the final issue. For this we are called infidels, heretics and every thing else that is disreputable and vile. Let the candid judge as to the truth of such accusations. But we know in whom we have believed; and whilst we enjoy the heavenly consolations of our faith, we shall not be slow to bear witness to its value and salutary tendency.

CHRISTIAN MIRROR.

The Editor of the Mirror, in his paper of last week has inserted another long communication by "Florillo," in relation to our "Vindication." It is a production still more filthy than his former one, and as such beneath any further notice from us. If Mr. Cummings is willing, surely we can have no objections to his correspondent's making himself ridiculous before the public. The miserable spirit which he betrays carries to all candid minds a sufficient vindication of ourselves against his attacks. Let him answer for that spirit to his God—as to his conscience, we presume he has none.

But we find a difficulty on one point which perhaps will be in the power of neighbor Cummings to explain. We have not forgotten that that Editor gave us as the reason for not obliging us with the name of his Correspondent, the fact that, owing to the obscure place of Florillo's residence, a letter from him could not be obtained, by due course of mail, over thirty days. That is, Mr. C. wrote him say April 23d. He was not able to get a return till after ours of May 21 was received in Portland—say May 23. This makes 30 days. Now our "Vindication" appeared in the Mirror May 31. That paper had to go to "Florillo" by due course of Mail, before he could write in reply; and still his second communication was received probably as early as June 11, as it was printed in the Mirror June 13—but 11 days, at most, intervening between the publication of our Vindication and the reception of Florillo's second article in Portland. How this difference of 19 days against our accommodation and in favor of "Florillo" could happen, under the same arrangement of "mails," is a difficulty which we should like well to have explained.

CONVERSION IN THE MINISTRY.

We learn from the Utica Magazine that Rev. Nathan Wadsworth, of Nelson, Portage Co., Ohio, a minister of the Methodist denomination, has recently renounced the doctrine of endless misery and embraced Universalism. He has already begun to labor and also to suffer reproach, because he trusts in the living God who is the Saviour of all men. The Editors judge from several letters they have received from Mr. W. that he will be a valuable accession to the cause.

SOUTHERN ASSOCIATION.

The Southern Association of Universalists were in annual session at Stafford, Conn. on the 30th and 31st. Br. Z. Stevens, Moderator, and Br. J. H. Willis, Clerk. Nine ministers were present. Six new Societies were received into Fellowship. Letters of Fellowship were granted to Br. S. J. Hillyer, and Samuel Davis. The request of G. W. Brooks, asking to withdraw his request for fellowship, was granted. (Since his rejection, Brooks has published his renunciation of Universalism.) Fellowship was withdrawn from Josiah Dikeman. Sermons were preached by

Br. J. H. Willis, M. H. Smith, L. F. W. Andrews, J. Boyden, M. Rayner, and G. Noyes. The Circular Letter is written by Br. J. H. Willis. The next meeting of this Association will be in Hartford, Conn. on the last Wednesday and following Thursday in May, 1833.

WESTERN UNION ASSOCIATION.

This body of Universalists met at Mount Healthy, Ohio, on the last Saturday in May, and continued in session two days—Br. J. Felter, Moderator, and Br. S. Tizard, Secretary. Committees were appointed to regulate the itineracy in the several sections of the State. Resolutions in favor of the establishment of a Liberal Seminary were passed, and eight Trustees were elected, for the States of Ohio and Indiana. Ordination was conferred on Br. A. A. Davis. The next meeting of this Association will be in Westchester, Butler Co., Ohio, on the last Saturday and Sunday in May, 1833.

BOSTON ASSOCIATION.

The Boston Association of Universalists held its regular session in Marlboro' on the 6th inst.—Br. S. Streeter, Moderator, and Br. S. Cobb, Clerk. Seven ministers were present. Letters of Fellowship were granted to Br. Thomas B. Thayer, and ordination conferred on Br. E. Trull. A committee was appointed to take into consideration, the subject of providing for the relief of destitute families of deceased Universalist ministers. A Committee was also appointed to confer with the Old Colony Association on the subject of forming a State Convention. Sermons were preached by Brs. C. Gardner, L. S. Everett, H. Ballou, 2d, S. Brimblecom, and S. Streeter. The Association after concluding its business adjourned to meet again in Roxbury on the first Wednesday in Dec. next.

REMOVAL.

Rev. L. R. Paige, late of Sandy Bay, has accepted a call from the Universalist Society in Cambridgeport, Mass. to become its pastor.

SABBATH SCHOOL BOOK.

Rev. T. F. King, of Portsmouth, N. H. has published a small book for the use of Sunday Schools, entitled, "Universal Sabbath School Book, embracing simple Lessons, and adapted to the younger classes." This is presumed to be the first of a series of Sunday school books.

PHILADELPHIA LIBERALIST."

We have received the first number of a new Universalist paper, published in Philadelphia, by Rev. Z. Fuller, under the above title. It is on a medium sheet, folio, every Saturday at \$2 per year in advance. A work of this kind we should think was needed in Philadelphia, and we wish it all good success. The paper before us is neatly executed and well filled with profitable reading.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

ESSAYS

ON THE

IMMORTALITY OF CREATION.

ESSAY—NO. 2.

OBJECTIONS.

"Ask now the beasts and they shall teach thee, and the fowls of the air, and they shall tell thee; or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.—Job xii. 7, 8.

To almost every sentiment there are objections; and we do not suppose the pleasing idea of the immortality of creation is free from them. It is, however, the duty of every man who advances a theory to show its practical utility, and to meet such arguments against it as are sound and weighty. Three objections only will now claim our attention.

1. It is urged that man hopes for a future life; that he has a longing after immortality; and that the rest of creation have no such desire. Stewart says, "they have no anticipation of the future; and of consequence, no anxiety about the termination of their existence; and they are freed almost entirely from the pangs which attend the dissolution of the conjugal and parental connexions." Are we certain that they "have no anticipation of the future?" They possess many of the same feelings of our species. The lioness robbed of her whelps causes the wilderness to ring aloud with the proclamation of her wrongs; or the bird, whose little house-hold has been stolen, fills and saddens the grove with melodies of deepest pathos. They sicken, grow feeble with age, and finally die as we do.

"For that which beareth the sons of men, beareth beasts; even one thing beareth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast; all go unto one place; all are of the dust, and all turn to dust again"—Eccles. iii. 19, 20. We do not suppose that here Solomon meant to exclude all hope of a future existence, either for man or brute, but rather, as Dr. Good elegantly conveys his meaning, "to confound the pomp and pageantry of the proud and powerful, and to show them the vanity and nothingness of life. It is reasonable to suppose that many of the brute creation, not only desire life, but even contemplate the future with satisfaction. Many provide for their own wants in future and for the future welfare of their offspring. It is true their connexions seem not to last during life as ours do. It is not necessary in the economy of nature. Shall we then conclude that their desires are limited? They may stretch beyond the bounds of time, and no one can say but they desire to live forever. It is a nobler thought than to believe they were only made to minister to the luxury or convenience of nature's proud self-constituted lord! 'Would an infinitely wise Being make such glorious creatures for so mean a purpose?' Nay, it must be a prospect pleasing to God himself, to see his creation forever beautifying in his eyes, and drawing nearer to him by greater degrees of resemblance."

II. It may be objected that the lower creation are unimprovable; and therefore not fit for a higher state of being. "A brute," says Addison, "arrives at a point of perfection that he can never pass: in a few years he has all the endowments of which he is capable; and were he to live ten thousand more, would be the same thing he is at present." We cannot admit the truth of such a remark. In my first Essay I made some observations which went to show that the lower creation are susceptible of improvement. If we should conclude to the contrary because few efforts have been made, we might suppose the same of the savage, who makes his boast

of freedom; yet continues for ages in the same ignorance, leads the same comfortless life, and sees the same untamed wilderness spread around him. Man is the most helpless creature on earth when introduced into being. Were no efforts made to improve him, he would be like the beasts. It would be a worthy attempt even to undertake the improvement of instinct by education. Perhaps the lion might be taught to yield to the slender list; and the eagle to convey tidings to distant nations; and the most formidable animals to yield their strength to useful purposes. Even the lion and the tiger have had their ferocious dispositions softened by kindness and attention, and have become the protectors and the friends of man. Who can define the extent to which we might go? and who will say that death will terminate their progress forever?

III. It will be said, why labour to convince men of universal immortality when they are so sceptical about their own? We know that much unbelief prevails; but I think my views will tend to destroy skepticism in a new and untried way.

This state of mind arises from a belief in the improbability or impossibility of a future existence. Now if it can be proved that the lower creation are all to be eternally happy, the argument in favor of man accumulates with great force. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, are ye of more value than many sparrows." Mat. x. 29, 31. The popular mode of reasoning rather goes to disprove man's future existence. It is said that our station is not only superior, but our advantages are greater than the rest of the creation. Then, strange as it may appear, after we have made ourselves god's here, we conclude we must be deified and made immortal hereafter, to the exclusion of every other living thing! This is indeed, making the great Parent of the universe partial and exclusive in his favors. We have raised ourselves too high, and made the rest of the creation too low. Man is not the peculiar favorite of God. The bird that floats on the air, the insect, the fish, and the soul of every living thing is in his hands; in him "all live, and move, and have their being." And as in Peter's vision there were all manner of four footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air; and as God had cleansed them all, and the vessel was received up again into heaven, so in the restitution of all things, "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, will be heard to say, blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever, and ever."

The following refutation of a falsehood that appeared late in the Boston *Dirk and Bayonet*, comes to us from a responsible source. Were it not that names are given, and that the persons who have sent it to us, feel personally implicated, it would be unworthy of notice—the *Dirk* being so contemptible.—Ed.

[For the Christian Intelligencer.] MISREPRESENTATION AND SLANDER.

REV. WM. A. DREW.—Sir: A recent number of a paper published in Boston, called the "Christian Soldier," having fallen into our hands, we find therein narrated a story, which we deem it our duty to correct, as we are among those implicated by the charges therein preferred; being of the number of those who attended at the death of the individual named in the article to which we allude. The following is the article:

For the Christian Soldier.

CRUELTY TO THE SICK AND DYING.

"An instance of infatuation and cruelty has recently occurred in this county, perpetrated by some universalists towards one who was either a universalist or an infidel, which, I have thought, ought to be presented to the view of the public, as a fair exhibition of the legitimate results of denial of the doctrine of future eternal punishment. It seems that a Mr. Chipman, who had for some time past kept a public house in the town of Paris (Me.), and who had been an open opposer of the truth, and of the disciples of Christ, was taken dangerously sick, and in the prospect of eternity renounced his former sentiments and requested his attendant to send for the Rev. Mr. C.—, a worthy minister residing in the neighborhood to come and pray with him. But this request of the dying man was disregarded under the false pretence that the Rev. gentleman was not at home. He then wished them to send for a pious young man in the neighborhood, but this was refused under the same or some other frivolous pretext. Thus the dying man was cruelly denied that counsel of the friends of God, in the hour of his extremity; and while in the agonies of a wounded spirit, he sought for some one to direct him to a way of escape; those who claim to be possessed of all the benevolence in the world, refused to their dying friend that counsel and aid, which according to their own sentiments, could have done him no possible injury, and which might have given peace to his agitated heart, and saved his soul from eternal death."

CLERUS

The following is all the foundation that exists for this story. During the sickness of Mr. C. he was frequently delirious, and on one occasion he remarked, that he should like to have the Rev. Mr. Murray (a Universalist) or Hooper to come and pray with him, the nearest of which resided one and a half miles distant, and it was known that one or both of them were absent from home at the time. We then enquired of him, if he would have Mr. Jordan who resides across the street to come and pray with him? To which he replied in the affirmative, but immediately relapsed into a state of mental aberration we did not send for Mr. J. as we deemed it useless while he was in such a state. These are the facts of the case, and we submit them to a discerning public, to decide whether we are culpable for doing as we did, or not. Before this tribunal we are willing to stand or fall. And as for the other statements, they are utterly false—there is not the least shadow of truth in them. It is stated, that Mr. C. was "an open opposer of the truth, and the disciples of Christ." This is news to us. We never knew but that he was a noble soul, and a good man. We always treated even such pretended disciples of Christ, as the writer of the

EASTERN CHRONICLE.

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Jesus to be endlessly miserable, because they did not believe the good tidings that their Savior was risen from the dead?

Not only so, but must all those who now disbelieve the Gospel, which brings good tidings, that a Savior was born into the world, to save his people from their sins, and suffered as the Lamb of God who taketh away the sin of the world, and died for every man, and rose again for their justification, must all such unbelievers in the Gospel be eternally condemned and miserable? Then how many professed Christians now living, but must be eternally miserable? Comparatively few in the Christian world, believe the Gospel in its fulness.

But admitting that the Gospel is good

tidings only to the elect or to a part of mankind, who has a true faith, or who can prove his belief is of the right kind? The Savior gives the signs of a true faith. But where do such signs follow the belief of any one in our day? Nowhere. Of course all professing Christians in the world, must be damned eternally, according as they interpret our text. They may glory in believing the terrible doctrine of endless misery, but unless they can show the signs of a believer, they are, out of their own mouth condemned, and are bound to never ending woe.

People in general have been so taught from early life that they naturally associate endless misery, with the word damnation, or to be damned. But if these words ought to be so explained, then the doctrine of endless misery was not believed by any old Testament writer, for neither of these words can be found in the Old Testament. How, then, did they have any true religion? Now, it is thought, absolutely necessary to believe that a large portion of mankind shall be eternally damned in order to be saved.

But let us see how the word damned and damnation are used in other places. Paul says, in one place, he that doubteth is damned, if he eat without faith. In another place, Paul says, he that eateth and drinketh at the Lord's table unworthy, eateth and drinketh damnation to himself, not discerning the Lord's body. Again he says, he that resisteth the powers, ordained of God, shall receive damnation. Again Peter speaks of those whose damnation slumbered not, as though it was awake and ready to come upon them.

Now who can read these several texts, with their connexions, and believe, that endless misery was meant, where the word damnation is used?

The London Times pronounces that Re-

form or Revolution is inevitable.

By the ships Marimora, Capt. Low, and Britannia, Capt. Marshall, for Liverpool, arrived at New York—papers to the 16th May have been received.

The London Times pronounces that Reform or Revolution is inevitable. The REFORM BILL was defeated in the House of Lords, on the 12th, by a majority of FORTY. On the 13th, news of the result was received at Liverpool. Placards were immediately pasted around the streets, with the heading: "DOWN WITH THE HOUSE OF LORDS!" It is said that the King refused to sign the patents for the new Peers whom Earl Grey wished to create to carry the bill. The Ministers thereupon resigned, and a new Ministry was to be created, at the head of which the Duke of Wellington would be again placed. A meeting of 200,000 persons had been held in Birmingham, at which, it was resolved to refuse the payment of taxes.

Earl Grey, it will be recollect, was defeated in his first movement on the Reform Bill in committee, the night of the 7th May. According to the common exposition of the word damned, there is not one person in this age of the world, who can escape endless woe. For there is not one who can give the signs of a believer, which Jesus testifies should follow.

"If ever a soul friend or foe, cool or hot, a clasp me as I lie on a stone!?" In the same inscrutable mind of divine God, creation, and all know-what she the close falsehood. Lord has a person-eh we re-informed ist mind-ing and rest. And even so C's death, when he escape do an assu- stengthen the effect all know-what she plain last to appre- ciation. pants.

And should any one pretend that the signs mentioned follow believers in some figurative or spiritual sense, this would not prove that they will be saved unless they believe the Gospel. To believe that good tidings of great joy are only to some of mankind, and not to all people, to every rational creature, in all the world, is not believing the gospel. It is believing another gospel, as Paul speaks; or perverting the gospel of Christ. Hence those who believe in eternal misery are condemned out of their own mouth. For they contend that unbelievers will be eternally damned dying in unbelief. Now they ought to consider well what the true gospel is. It is not only good tidings to the elect or a part of mankind, but to all people.

Such partial unbelievers must experience damnation to themselves so far as they limit the grace God; or believe that any of God's creatures will suffer endless misery.

If they doubt God's grace towards themselves, they will be damned. If they hope for themselves, yet doubt or despair, as it respects those nearly connected with them, they will feel distress on their account. If their near friends are secure, yet if they know of a fellow creature, who is to suffer eternally, this knowledge must pain their benevolent hearts. Hence if only one solitary creature, in some distant part of the universe, is abandoned by its Maker, to suffer never ending torment, it must bring a degree of damnation to the soul, which loves its enemy, or its neighbor as itself. This sentiment appears evident from what ministers and other Christians profess to feel for their fellow men, when they are much engaged for the salvation of immortal souls. They say they would willingly spend and be spent for their deliverance from never ending torment. If their gracious hearts are now pained in view of the wretched state of sinners, why will they not feel as great distress, when they behold them actually suffering the torments of a lake of fire and brimstone?

I can see no possible way for any benevolent mind in the universe to escape damnation, even the damnation of hell, in some degree, until he believes the gospel of the grace of God, which brings salvation to all men.

S.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, JUNE 22, 1832.

CHOLERA IN AMERICA!—There can be no doubt

that the Asiatic Cholera has reached this Conti-

ntinent. It has been introduced into Quebec and Montreal by Irish emigrants. By the official account it

appears that the disease is spreading, and that, already,

many have died of it. We understand that the Gov-

ernor of this State has received a communication

from the Governor of Canada on the subject. In this

State, and particularly in this region, we are peculiar-

ly exposed to the contagion, epidemic, or whatever it

may be, on account of the Canadian Road, which makes

a direct communication, at a short distance, to Quebec.

Hundreds of Irish are continually passing through

to the States by this road. We do not suppose, how-

ever, that any police regulations, can arrest the march

of the destroyer. *It must be amongst us;* and will

this summer, no doubt, make its tour, whirlwind like,

through the United States. The best preventatives

are to quit drinking ardent spirits, bathe often, keep

the body clean, cleanse the streets, throw chloride of lime or soda into vaults &c. Cleanliness is the best security.

There is cause for gloom. Pestilence is near by us and Famine stalks us in the face. Added to all this, there is reason to fear, if what some members of Congress say be true, that unless a satisfactory adjustment of the Tariff, the Union may be broken before another winter, and then comes, it may be, a civil war. We are no alarmists; but the times and seasons appear to us portentous of evil. Our trust, however, is in God, who can say to the Pestilence "thither shall thou come, and no farther," and who can cause even "the wrath of man to praise him, and restrain the remainder."

DEFEAT OF THE REFORM BILL.—Owing to the recent defeat of the Reform bill and the refusal of the King to create new Peers, in the English House of Lords, the Grey ministry have tendered their resignations to the throne, which have been accepted. It is said that Wellington (a Tory) has been appointed Premier under the pledge that he will carry the Reform bill through. It is known, however, that Wellington is decidedly opposed to reform. The King stands pledged to the people to carry the bill; and it is said that his refusal to create new Peers did not arise from any want of interest in the bill, but from the belief that it could be carried without so extraordinary a measure.

Great excitement exists in England on the subject, and it is thought the House of Commons, which holds the purse strings, will refuse supplies, till a new Whig Ministry is in power, and a prospect exists of effecting the Reform.

"THE VICTORY." We were gratified by a visit from the splendid steamer VICTORY on Wednesday last. She left Boston Tuesday morning at 6 o'clock, and reached Portland in about 11 1/2 hours;—left Portland Wednesday morning about nine, and performed the passage to this place in about 7 hours. Yesterday she returned to Portland, and to day took a large party on an excursion among the Islands near that harbor. We understand she will leave Portland for Boston to-morrow morning, and will return to Portland on Monday, and perhaps to this place on Tuesday. We learn that it is yet undetermined whether to run her from this river, or only from Portland to Boston. She will however, we are informed, do one or the other, and the fare will be put very low.

IMPORTANT FROM ENGLAND.

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The Ministers thereupon resigned, and a new Ministry was to be created, at the head of which the Duke of Wellington would be again placed.

A meeting of 200,000 persons had been held in Birmingham, at which, it was resolved to refuse the payment of taxes.

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And should any one pretend that the signs mentioned follow believers in some figurative or spiritual sense, this would not prove that they will be saved unless they believe the Gospel. To believe that good tidings of great joy are only to some of mankind, and not to all people, to every rational creature, in all the world, is not believing the gospel.

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This sentiment appears evident from what ministers and other Christians profess to feel for their fellow men, when they are much engaged for the salvation of immortal souls.

They say they would willingly spend and be spent for their deliverance from never ending torment.

It is believed that the true gospel is to be favorable, and anticipated steady convalescence.

At Hove on the 7th, four new Cases of Cholera were reported in the hospitals—none in the city. The whole number of cases had been 63; deaths 27—remaining 19.

The Duke de Reichstadt was recovering from his sickness at the last dates.

The Chambers were to be called together on the 1st of August.

The French troops have evacuated Ancora, and the Austrians have received similar orders, and most of them have already gone.

Arrest of the Duchess de Berri. The steamboat Charles Albert, having on board the Duchess de Berri, the Duke of Almazan, the Duke de Escars, and the son of Marshal Bourmont, with several other prominent members of the Carlist party, having attempted to land at Marseilles, was seized by the armed ship Sphynx, conducted to Ajaccio, in Corsica, and the passengers were put on board a frigate which was to return them to Holy Rock.

THE SEASON. The Portland Courier gives from "good old Parson Smith's book" a statement of the weather, in 1725, and every 10th year until 1778, which will enable sufferers to bear with similar weather the present year. We give an extract from the journal, respecting the two most severe seasons:

1763, May 20. Cold. 24. The freshets are raised higher than ever known. July 1st.—

"The moderate parties in France rejoice at the rejection of the Reform Bill. All men

of property and character are satisfied, but the men of the Revolutionary faction are enraged and clamorous. It was always pre-

dicted by the demagogues of Paris, that the resignation of the Grey ministry would pro-

duce a fall in the French funds of at least

5 per cent.; but, strange to say, the difference

in prices since the intelligence has been

known has not exceeded 1 per cent. To-

day, when it was announced that the Duke

of Wellington and Lord Lyndhurst had been

charged by the King to form a new Cabinet,

the demagogues again predicted a large fall

in the funds, and they all rushed to the

Bourse to sell their stock. But the moderate

and royalist party was there; and, as you

will perceive from this letter, the news pro-

duced very little effect."

GARDINER BANK.—This Bank will in fu-

ture be open for business, in the afternoon

from two to three o'clock.

From the New York Commercial Advertiser.

CHOLERA IN CANADA.

It is our painful duty to announce the alarming fact, that the India pestilence which in its progress westward has clad Europe in mourning, has at length distinctly appeared in America. The CHOLERA has broken out both in Quebec and Montreal—having been brought to those cities by the emigrants from Ireland.

We have received several letters from Montreal, from which we make the following extracts:

Montreal, June 9th.

"We regret to say that one vessel from Dublin, with a full number of emigrants, has lost 42 persons during her voyage by an unknown disease, as it is reported; although the remainder of the passengers and crew are said to be now perfectly healthy. The vessel lies at the quarantine ground, below Quebec. An investigation is going on by the physicians, to ascertain and report the character of the disease. Some little alarm was excited, by the supposition that it was the cholera, but the public mind is more at ease with in a day or two.

Montreal, June 11.

"We refer to ours of the 9th inst., and regret to say that the unknown disease alluded to, as having swept off 42 of the emigrant passengers on board the Carricks from Dublin, proves to be the cholera, and the disease is now officially ascertained as existing in Quebec, where 15 cases were reported on the 9th inst., and several deaths. And we further regret to say, that there is but little doubt but two or three deaths in this place, yesterday and to-day, were decided cases of cholera. We, as well as others, are very naturally alarmed—and we are aware that when it becomes known abroad that this dreadful disease exists here, it must operate much to the disadvantage of business generally, and ours in particular—yet we consider it the duty of every one to state facts as nearly as they can be collected, and not suppress the information merely because it may injuriously affect their business and interest."

The foregoing extracts are from the highly respectable house of Messrs. H. Gates & Co.

The Boston Transcript gives the following account of a distressing catastrophe which occurred near that harbor on Tuesday evening.

MELANCHOLY.

The pleasure boat Bunker Hill, Bartholomew Williams, skipper, was upset in the outer harbor, near Nahant, about a mile from the Graves, during the violent squall which occurred about half past six o'clock, last evening, and eight of our fellow citizens drowned, viz: Mr. Joel Prouty, senior, (firm Daniel Bates & Co.) his son in law, Mr. Jonas Cole, (firm Cole & Snow,) Mr. Benjamin Smith, jr. (firm Smith & Nye,) Mr. Robert R. Howard, (firm Smith & Manning,) Mr. Henry B. Trott, (late firm Trott & Whitney,) Mr. Daniel F. Weston, (firm Whitney & Weston,) Mr. William Emerson, (firm Emerson & Jones,) and Mr. Bohan A. Clark, Broker. Only two persons were saved, Mr. Lucian Skinner, Broker, and the skipper, Mr. Williams.

The Britannia, Caledonia, Talavera, and Donegal, line of battle-ships, with a strong marine force on board, have been ordered to proceed to the Tagus, to demand from the tyrant Miguel restitution for the injury he has caused to be inflicted on British subjects.—The invasion of Don Pedro may be expected almost simultaneously at Lisbon, with the arrival of our squadron.

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POETRY.

BURIAL OF THE YOUNG.

BY MRS. SIGOURNEY.

There was an open grave—and many an eye
Looked down upon it. Slow the sable hearse
Moved on, as if reluctantly it bore
The young, the unweary form, to that cold couch,
Which age and sorrow render sweet to man.
—There seem'd a sadness in the hum'd air,
Lifting the long grass from those verdant mounds
Where slumber multitudes.

—There was a train
Of young, fair females, with their brows of bloom,
And shining tresses. Arm in arm they came,
And stood upon the brink of that dark pit,
In pensive beauty, waiting the approach
Of their companion. She was wont to fly
And meet them, as the gay bird meets the spring,
Brushing the dew drop from the morning flowers,
And breathing mirth and gladness. Now she came
With movements fashion'd to the deep-toned bell—
She came with mourning sire, and sorrowing friend,
And tears of those who at her side were nursed
By the same mother.

Ah! and one was there,
Who, ere the fading of the summer rose,
Had hoped to greet her as his bride. But death
Arose between them. The pale lover watch'd
Se close her journey through the shadowy vale,
That almost to his heart the ice of death
Loiter'd from her. There was a brilliant flush
Of youth about her—and her kindling eye
Pour'd such unearthly light, that hope would hang
Even on the archer's arrow, while it dropp'd
Deep poison. Many a restless night she toil'd
For that slight breath which held her from the tomb
Still wafting like a snow wreath, which the sun
Marks for his own, o'er some cool mountain's breast.
Yet spares, and tinges long with rosy light.

—Off o'er the musing of her silent couch,
Came visions of that matron form which bent,
With nursing tenderness, to sooth and bless
Her cradle dream, and her emaciate hand
In trembling prayer she rais'd—that he who saved
The stricken mother, would redeem the child.
Was the orison lost?—Whence then that peace
So dove-like, settling o'er a soul that lov'd
Earth and its pleasures!—Whence that angel smile
With which the allurements of a world so dear
Were counted and resign'd?—that eloquence
So finely urging those whose hearts were full
Of sublimity, happiness, to seek
A better portion? Whence that voice of joy,
Which from the marble lips in life's last strife
Burst forth, to hail her everlasting home!
—Cold reasoners be convinced. And when ye stand
Where that fair bairn, and those unfrosted locks
Return to dust—where the young sleeper waits
The resurrection morn—Oft lift the heart
In praise to Him, who gave the victory.

MISCELLANY.

From the American Farmer.

THE GARDEN.

THIRD PRIZE ESSAY, HORTICULTURAL DIVISION.

BY CALVIN.

Although no art nor occupation can be traced to a more exalted origin than that of horticulture, yet if we were to commence an exposition of this science by taking a view of the source from which this delightful employment first emanated, we should soon be lost in an inexplicable labyrinth of wonder, admiration and astonishment. It may not however be amiss, by way of introduction, to make a few observations on this primitive employment, in order not only to pave the way for what may be said in this age of refinement, but also to confirm and establish the most prominent feature in this paper, (viz.) that horticulture and innocence are closely allied. As no history furnishes any correct account of this beautiful spot devoted to horticulture, and prepared by the hand of the supreme Architect, we are left to vague conjecture while contemplating the beauties of this delectable paradise. Still by taking the train of the most certain information we are in possession of, we are naturally led to some self evident conclusions calculated to shed light on this important subject. In order to form just conceptions of the place of residence we must first take a view of the occupants. But few of mankind I think are left to dissent from the common received opinion that the first pair were created in perfect innocence, formed in the express image and likeness of their creator.

The most rational conception that strikes my mind for the local situation of those who were under the ruling influence of virtue, would naturally be where all the natural and spiritual sensations could be regaled to their full extent. Now let the present state of refinement say, what more appropriate residence could be allotted than a garden, beautified and decorated in all its various compartments by the hand of infinite skill and wisdom. I am well aware that some who profess to have great light and knowledge, have no other conception of this beautiful spot than to suppose it a place of deposit for some choice fruit trees, with one in the centre of a most delicious kind which so tempted the inmates that they eat of the fruit and thereby forfeited their right to the premises.

But these things I leave to theologists to settle, whether the sin of Adam consisted in eating, thinking, or doing some abominable act; my only intention is to delineate the garden according to the principles of innocence and the first formation of man, and draw some inferences which may not be altogether founded on vain hypothesis. Yet I shall take the liberty to drop a few ideas on this part of the subject. As soon as the man became corrupted, he was immediately ejected from his blissful abode, with this malediction, that he should henceforth be under the necessity of labouring hard to earn his bread, and that the earth should produce briars and thorns; and perhaps if the whole had been enumerated we should have had a lengthy catalogue of noxious weeds. From this view of the case I draw this fair inference, that in the garden there was but little necessity for labour, and that the earth produced none of those worse than useless plants which, thereafter to keep in subjection would cause the sweat to flow from his brow. But I return to the more pleasing employment of describing the garden. Taking it for granted that all the senses and propensities of this happy pair were under the controlling influence of virtue and chastity, certainly the enjoyment of those faculties must be well pleasing in the sight of him who formed this noble being, and of course every thing, calculated to call into

action the energies of this wonderful piece of mechanism, must have been created so as to fill the whole sense with perfect delight. Here we are irresistibly led to conclude, that nothing which the imagination can picture of the beauties of nature were lacking in this delectable spot, so completely calculated for the residence of innocence and virtue. This was a spot where taste and elegance were blended with unrivalled perfection, imagination is called on in vain to portray a scene to equal this in loveliness. Here the admirer of nature is not fatigued with sameness, the grandeur of this majestic scene must touch every heart allied to heaven. The eye at a single glance takes in innumerable beauties and feasts and luxuriates amid the rich profusion, while the ear is ravished by the melodious accents of the feathered choir. To render the scene more picturesque and heavenly, while contemplating this lower paradise, we are naturally, and as it were voluntarily led to the conclusion that emotions of gratitude must inevitably flow to that being who commanded light and all its attendant beauties into existence.— Words would poorly express the sublime and elevated sensations which would swell the bosom of a lover of horticulture, while his eyes were thus feasted with the beauties of nature.

The scripture account of the garden is short but very comprehensive and explicit. "And the Lord God caused to grow every tree that was pleasant to the sight and good for food." Now if every tree, shrub, or plant, was created which could afford pleasure in beholding, and every thing which could please the taste, then I ask what could be lacking? shall we draw the conclusion that a few choice articles were caused to grow on this selected spot, and that multitudes perhaps of a far superior structure were scattered over the unbounded plains of creation, or shall we not much rather conclude that from this unrivaled profusion of beauty the whole earth was seeded by means of the deluge. From contemplating this paradisical scene of beauty, the residence of innocence and virtue, we are irresistably led to the conclusion that horticulture and innocence are hand maidens, and of course wherever the one makes a permanent stand the other is stationed as the faithful contemporary.

If the scriptures are true, there is to be a restoration of all things; if this takes place we shall see horticulture brought to its primitive standard, and man again established in innocence, and as certain as one takes place just so sure the other will come to pass. And here I shall venture to predict, that there is nothing taking place among the men of this generation or among the kingdoms of this world, which affords such conclusive evidence of the near approach of the millennium or final amelioration of the human family, as that of a multitude of witnesses, confirm the testimony.

Let us therefore, as free born sons of liberty, pursue the good work of improvement until refinement is perfected, when the wilderness shall blossom as the rose, the lion and the lamb lie down together, and righteousness and peace shall embrace each other in very deed, and this lower world not only bear a correspondent resemblance of the heavens, but the heavens with resplendent beauty be planted on the earth.

Some may ask why I predict with confidence the superiority of American horticulture. When you tell me why or how it is that America has first grasped the standard of liberty and union, and amid the silent wonder and astonishment of nations rapidly rising in majestic splendor to that pre-eminent station to which she is happily destined, then I will answer your question.

In the mean time, let all who

feel a lively interest in the amelioration of

their fellows, and desire the increase of

virtue and purity, be zealously engaged

to bring to pass that state of things which

will prove a lasting blessing to society.

Horticulture is deservedly classed among the fine arts, for this palpable reason, that its natural tendency is to refine the manners of society, and produce those chaste and ennobling sensations which lead through nature up to nature's God.— Horticulture is one of the most innocent, healthy, and pleasing employments in life, and affords instructing lessons which naturally tend to moral and social virtue.— Kings, emperors, and princes have often afforded their patronage and showed their predilection for flower gardens. "Consider the lilies of the field," said one who taught as never man taught, "for Solomon in all his glory was not arrayed like one of these." Nature in her gay attire is every how calculated to tranquilize the agitated passions, and fill the soul with a kind of primitive delight and innocence; it enlivens the sinking mind, exhilarates the whole man, and drives despondency away. Both horticulture and floriculture afford amusements congenial to innocence and the most noble impressions, and while the fostering hand of pleasure industry is afforded to these transcendent beauties of nature, the discerning mind will be unavoidably led to the property of subduing every unruly passion, that the beauties of a well ornamented mind may be left unmolested to expand in graceful splendor as the lovely Camellia Japonica.

CALVIN.

Although I am by no means a wise master-builder, yet I have laid the foundation of this essay in truth, and depend on your goodness to finish it in righteousness. The materials, I think, are of an elastic nature, and I have no doubt but the strength of your intellect will be sufficient, to draw it to any suitable length, without breaking the thread.

From the Ladies' Magazine.

A CHAPTER FROM OUR BOOK OF THOUGHTS.

The mind that would seek some other than the beaten track of life for its enjoyments, which looks earnestly and confidently for the coming of that day when all shall be good and happy, when there shall be "nothing to hurt or offend," is called by those who make money and money's worth the standard of merit, enthusiastic and visionary, if not foolish.

tarry no longer in a foreign region, but return to our own beloved country and see what is doing in America. It may not be necessary to enumerate the various societies which have arisen in the United States since the first impulse was given by our parent country. And to calculate the beneficial results that have flowed from the various associations, which have already been established would swell this paper to an enormous volume.

But as certain as America is destined to be one of the greatest nations on the earth, just so sure will the art of gardening prevail to greater perfection in the western hemisphere than any thing which the universe can boast. In this favored land, where freedom has taken up its abode and the rights of man are secured, this rational conclusion must be evident to all that purity and innocence may reign without control. And when proper incitement in horticulture shall become universal, then the natural consequence resulting from such a state of things is a degree of refined elevation far exceeding any thing hitherto known among men, for these two from the beginning are inseparably connected, and one will never prevail to any great extent without the other. For the truth of this assertion I appeal to the knowledge and observation of all men of information. Wherever you see a body of people or an individual whose attention is much occupied in horticulture there abides a proportional measure of innocence and virtue. If you are a sceptic in this matter, a ride of a hundred miles, or perhaps half the distance, will convince you. Wherever you see a neat garden, under good culture, call, and you will find the inmates of that house hospitable, friendly, and kind. Observe the plantation destitute of a garden and without any visible marks of horticulture, you will find the weeds have taken a lease for life on the premises, briars in every direction have taken possession of the fence corners, and, on your arrival at the house, you are beset with dogs trained under the influence of that spirit which governs the inmates, and your reception in the house is in perfect accordance with all you see and hear without. In nine cases out of ten you will find the truth of this statement, and my own experience with that of a multitude of witnesses, confirm the testimony.

Let us therefore, as free born sons of liberty, pursue the good work of improvement until refinement is perfected, when the wilderness shall blossom as the rose, the lion and the lamb lie down together, and righteousness and peace shall embrace each other in very deed, and this lower world not only bear a correspondent resemblance of the heavens, but the heavens with resplendent beauty be planted on the earth.

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Life has many a chance and change;
And yet where'er we rest our range,
The heart can summon the beautiful forth,
Paint hues of heaven on shadows of earth,
Give to the gloomy winter day
The breath and brightness of glowing May,
And gather the roses of memory
From the broken stalk, and barren tree.

It is a poor intellect and a foolish pride
that can pronounce every thing untrue and
impossible which we cannot touch or feel.
If I did not believe that, even in this
world, I could perceive a higher nature
and a union between the heavenly and
earthly, all that I hear and see would have
but little to charm me.

Republicans should cultivate the sim-
plicity of taste which can appreciate the
beauties of nature; and then the stars and
ribands of titled grandeur will seem, as
they are, vain and trifling.

With every purpose Nature wakes
The powers we should employ;

Duty our highest pleasure makes;

And yet the soul shrinks back and takes
Art's smoother road to joy.

For myself, I confess there are few pleasures I enjoy more than the study of the human mind. I love to mark how circumstances modify its operations; how exigencies arouse its exertions; how knowledge accelerates, or ignorance retards its progress in improvement; how liberty exalts its powers; and more than all how religion enlarges its facilities, and prepares it for immortal happiness.

Some knowledge of the constitution, or form of government under which we live in so much security and happiness, and also some knowledge of the conflicting interests of the different sections of our country which our constitution was intended to harmonize, seems necessary for every individual in the Republic, woman as well as man. Without such knowledge we shall fail to appreciate the blessings we enjoy, and we shall fail also to fashion our moral and intellectual pursuits and attainments so as to produce the most beneficial effect on the peculiar institutions and wants of our own country.

I consider every attempt to induce women to think they have a just right to participate in the public duties of government as injurious to their best interests and derogatory to their character. Our empire is purer, more excellent and spiritual than the worldly scope of regulating by laws the intercourse of business, which the temporal wants of men renders necessary; and it is holier even than that of the patriot who makes laws for the suppression of vice, and the encouragement of virtue.

We legislate for the heart, the conscience, the mind. The impress of character, and the mode of its expression by the manners and morals belong to woman's legitimate dominion, and she surely has no need to go out of her sphere to make her influence felt.

Women write from impulse, the whim of the moment, for amusement, for the gratification of those they love—but the example is rare of a female writer who forms to herself any plan for the promotion of moral improvement, or scientific research, or mental elevation, and constantly devotes the powers of her mind to the accomplishment of such plans.

MAHOGANY.

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(Formerly GRIDLEY, BLAKE & CO.

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HAVE FOR SALE,

155,000 FEET of St. Domingo and Bay

MAHOGANY, selected with great

care from various cargoes, and comprising the best

assortment of branch and plain Mahogany to be found

in the city, sawed into all dimensions and thicknesses

of roost, plank, boards and veneers, suitable for Cabinet

Makers, House and Ship Carpenters, or for Factories,

which they will sell at the lowest market price and in

lots of any quantity that their customers may be accom-

modated without purchasing any superfluous stock.

B. & K. respectfully invite purchasers to call and

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will be attended to the same as if they were present.

Boston, April 20, 1832.

Spring Goods.

GORDON & STODDARD,

No. 78 and 80 State Street, BOSTON,

HAVE received by the late arrivals from Europe

200 packages, comprising an extensive assort-

ment of WOOLLES, COTTON, LINENS and STUFF

GOODS, which they offer for sale low for cash or

short credit.

April 16, 1832.

Hats! Hats!

THE subscriber offers for sale at his old stand, as

good an assortment of HATS of every quality and

description as can be found in the State of Maine,

manufactured under his own direction by experienced

workmen; and of superior stock, which will warrant